from that of business prosperity. If it is really

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The Christian So[redacted]alist

The Golden Rule Against the Rule of [redacted]

Vol. IV. No. 2 CHICAGO, ILLINOIS, JANUARY 15, 1907 50 Cents Per Year

The Chicago Christian Socialist Center

Auspicious Beginning of a Far-Reaching and Vitally Important Movement to Permeate the Churches with the Social Message of Jesus Christ---Other Cities Should Do Likewise

Meeting at Masonic Temple

Encouraging Audience Greets Rev. Bentall at First Service

With mingled hope and fear the friends of Christian Socialism in Chicago—those who had learned of the meeting and who found it convenient to attend at the hour named—assembled to the number of one hundred and fifty to enjoy the first outright Christian Socialist public meeting ever held in the city of Chicago. There have been Christian Socialist lectures and sermons here in churches, but never before a public meeting of Socialist Christians.

The attractive hall in Masonic Temple was well filled. More people were standing than could have been accommodated in the few empty chairs at the extreme front. And a spirit of gladness, deep concern and expectancy was in the air.

Promptly at 11 a. m., Rev. J. O. Bentall, who is to have charge of these meetings from week to week, announced the hymn, a Socialist version of "Our Country," written by Prof. Harvey P. Moyer, author of "Songs of Socialism," who served as musical director. Miss Mary A. Johnson, pianist, and a quartet composed of the Misses Jorgenson and Miller and Messrs. Moyer and Johnson, rendered appropriate and delightful special music. The quartet is one of the most attractive features of these meetings.

After reading, with appropriate comments, the last sixteen verses of the sixth chapter of Matthew's gospel and Edwin Markham's famous poem, "The Man with the Hoe," Rev. E. E. Carr led the congregation in a fervent prayer for the success of the movement so favorably begun.

Comrade Bentall's sermon, on "Religion and Socialism," was based on Rev. 21: 1-3:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and shall be their God."

He spoke of the two visions—the material and the spiritual—the vision of the earth and the vision of heaven—of nature and of God. He showed how vital, how absolutely essential each vision is, and how incomplete, one-sided and unsatisfactory life is with only one and not the other. The man with the spiritual vision alone is sure to be ignorant, fanatical and impractical; while the man with the materialist vision alone is apt to be bigoted, uncharitable, ignorant of the highest good and equally impractical; for it takes both the spiritual and the material, both the religious and the scientific, to make the well-rounded man and qualify him for his best work for humanity.

Thus he uncovered the basis for the union of religion and Socialism and encouraged his hearers to be true to God and man.

"All science reveals the consistency, harmony and rightness of nature's laws," said he, "and to be right with nature is needful for peace and progress. And to be right with nature means to be right with God, the Author and Sustainer of nature—whether you call Him God, Love, Intelligence or Force—and right with all other offspring of nature, especially mankind. Therefore, both science and religion lead inevitably to Socialism."

A liberal collection was offered and after the closing song and prayer scores lingered to get acquainted with each other, to express their joy on account of the work so hopefully begun and to purchase literature. It was a happy, instructive and helpful meeting; and there is deep enthusiasm with regard to the future meetings, which will be held at the same time and place each Sunday until further notice.—E. E. C.

Buffalo Preacher Stirs Things

Dr. Hunter Declares for Christian Socialism and Prophesies a Leader from Among the Workers

Other Preachers Come Out Strong for Economic Freedom and Justice

Rev. Dr. R. V. Hunter, pastor of the Central Presbyterian Church of Buffalo, N. Y., has been stirring the people by four strong and startling sermons on Socialism. His subjects were as follows: "A Modern Moses and Socialism"; "The Bible and Socialism"; "A Revival and Socialism," and "Social Evolution, or Revolution—Which?"

These sermons not only attracted general attention, being heard by large audiences and extensively reported in the newspapers, but they also created a profound and lasting impression. While not so radical or revolutionary as some might wish, he clearly sees the revolution coming, and his brave words will vastly help to bring it on. He is manifestly a great way in advance of the average preacher and his words will encourage many others, both ministers and laymen, to study Socialism and step into our ranks.

Dr. Hunter's arraignment of trusts and all forms of commercial graft by which the people are robbed and impoverished was specific and terrible. Nor did he shrink from pointing to the reign of greed in Buffalo and the fearful poverty there, particularly in connection with the Lackawanna Steel Works. "In this district," declared Dr. Hunter, "may be found hundreds of people living under conditions which are abhorrent. In many cases as many as twelve people live in one room. Hundreds working at the steel works have no homes, no yards, no pavements, no sewage system, no libraries and no churches. Their only place of recreation is the saloon bar-room. Hundreds of children are being reared amid these conditions. They are thus compelled to enter life handicapped by the deprivation of the opportunities which are their just due. And yet I am told that some of the leading stockholders and officers of the Lackawanna Company are millionaire church members and Sunday school officers. I submit that they need to reconstruct their ideas of social conditions and their religion in order to give their workmen a chance. It is neither Christian nor humane."

The preacher said that Jehovah hears the cry of the oppressed and that He delivers them from the oppressor. Egypt paid the penalty due for the crime of slavery, the price being the ten plagues. The price of injustice when perpetrated by a nation was often blood.

A definition of Socialism given by Dr. Hunter was "that theory of government which contemplates a complete reconstruction of society with a more just and equitable distribution of property and labor. It recognizes," he said, "the rights of one man as equal to the rights of any other. The doctrine of the brotherhood of man is the basis of Christian Socialism. I do not pretend to say how this equitable distribution of individual and property rights is to be brought about. We are concerned only with the fundamental principles which will work out in socieance with the natural law. The doctrine of co-operation is good, but it does not heal the trouble. The doctrine of arbitration is right, but it is simply temporizing. The doctrine of collective ownership of land and capital may be good and may not. I believe that Socialism has to do with society, business, government and religion. It does not change the nature of these, but it will change their workings. It will do, in effect, what Moses did for the Hebrews—take men out of slavery."

He declared further that it is the duty of the church to educate society to demand what is right between man and man. And he climaxed his remarks by this prophetic utterance:

"GOD WILL BRING A MAN FROM THE RANKS OF THE LABORING MEN WHO WILL LEAD AND BRING ABOUT THE RECONSTRUCTION OF SOCIETY UPON AN EQUITABLE BASIS."

The CHRISTIAN SOCIALIST is particularly glad that Dr. Hunter has spoken so bravely, so clearly and so well. First, because he is so honest, so brave and so influential a man; second, because Mr. Carr enjoyed the privilege of preaching on Christian Socialism in his church last spring and Dr. Hunter became not a scoffer, but an investigator. We feel sure that every honest man who fairly investigates Socialism will be convinced. And we are proud of the number of ministers who are coming out for this grand cause. Even the enemies of Socialism must admit that there are more ministers in the Socialist movement, in proportion to their number, than any other class of men. And the grand old Presbyterian Church is more than holding its own in this respect.

PROF. FAGNANI SPEAKS FOR LABOR.

Dr. Charles P. Fagnani, of Union Theological Seminary, one of the speakers at the semi-religious meeting presided over by Bishop Potter in Brooklyn to-night, aroused union labor men to wild applause by telling them that the church should confess its sins against the laboring man.

"The church is guilty of preaching submission, contentment, and cheerfulness to the laboring man," said Dr. Fagnani, "under conditions which made it practically impossible for him to be submissive, contented, and cheerful.

"It often has been the champion of the status quo," declared Dr. Fagnani. "The church has said to the laboring man, 'Be content with your wages.' It should have said, 'Insist on higher wages.' "

The demonstration evoked by Dr. Fagnani's speech was unusual and surprising for an assemblage of the kind. His hearers broke into noisy applause every sentence or so, clapping their hands, crying "That's right" and "Amen,"

PRES. RAYMOND CONDEMNS RICH.

President Andrew V. Raymond, of Union College, Buffalo, acting pastor of the First Presbyterian Church, Buffalo, which contains more millionaires than any other church in western New York, "made his hearers sit up and think," says the Buffalo Courier, by talking in a very plain and fearless manner about the crimes of the rich and the responsibilities of wealth.

DR. RUSSELL SAYS THINGS.

Rev. Dr. Daniel Russell, of the Bellefield Presbyterian Church, Pittsburg, one of the foremost ministers of the city, has been preaching on Socialism (though he is not yet a full-fledged Socialist), and says that the hope of the church and the world lies in Christian Socialism. Amen.

PULPITS FILLED WITH COWARDS.

The following does not apply to such preachers as the above:

In his farewell sermon as pastor of the Epiphany Baptist Church, New York, Dr. Madison C. Peters declared:

"The pulpit in America, with here and there a notable exception, is a cowards' castle. I will be free and independent and, with my pen and platform work, I can, if necessary, preach for the love of it.

"It cannot be truthfully said that Christianity in New York is a failure; it has never been given a fair trial."

"Practical Christianity" ("Christian Socialism")—an interesting extract from Rev. Dr. Percy A. Dearmer's brilliant pamphlet, will be one of the good things in our Episcopal number. How about that big bundle order?

A Letter to Ministers

By E. Rosenquist

THE CHRISTIAN SOCIALIST and the movement known as the Christian Socialist Fellowship has a field before it greater than any movement that has ever appeared before. It is destined to grow gradually, slowly perhaps for awhile, until it will spread like prairie fire. It is what the world needs and will respond to as soon as the message can reach it.

I remember previous to 1882 the ministers were preaching the message about the Kingdom of Messiah, the Kingdom of God, to be established on earth, the millennium, as it also was called. It was to be a government founded on economic and social justice. It was vague viewed in the light of modern scientific Socialism, but it held out a vision of hope of what the prophets, seers and poets of all ages had been permitted to see, a glimpse of what the masses of the people had been yearning for; and in its wake followed a tidal wave of religious revivals in many of the European countries and in America. But that message was suddenly dropped. There has been no revivals since. The Spirit has left the churches and gone into the Socialist movement, to which it has given a good deal of influence and reinforcement.

There is often the complaint made by ministers that their doctrine does not command the respect and sympathy of the working class or the young people that it used to, and the question is often raised, "What will bring them back to the church?"

This is the answer: Take up this social message of Jesus about the Kingdom, preach what the people need, and they will come back. The ministers are beginning to see this. They are taking it up and we can confidently predict that a tidal wave of revivals is coming the like of which the world has never seen before, that will sweep everything before it.

Railroad Rates and National Control

By Rev. George Willis Cooke

II.

The demand for national control, having been made, is certain to increase in emphasis and extent. It will be met by stubborn resistance on the part of the railroads. The interests growing out of privilege and monopoly are not willingly relinquished. The corporations will not surrender their power without a desperate struggle. While the government has given them a free hand they have secured a strong hold upon the people, and upon the government itself. Obeying the law of combination, which has operated in all other directions, they have consolidated their lines, until five or six great systems control nearly the whole country. They have found the power there is in union of effort, and they are ready to bring their enormous wealth, one-eighth of the whole wealth of the country, to the defense of the interests they represent. Not only is this vast wealth united in its purpose to continue those methods by which it has been accumulated, but all other corporate interests of oil, steel, sugar and many others are ready to join with them, because they are essentially one. Here is one-third or one-half the whole wealth of the country leagued by community of interests to prevent control of monopolies. Is the government strong enough to overcome this vast power, and re-establish the national welfare on the basis of public service?

It is plain enough that there is but one remedy to the conditions now existing, and that is to be found in the national ownership of the railroads and all their connecting interests. Our theories may keep us from this remedy, as they have kept us from the national control, which from the first has been so urgently desirable; but the longer we wait the more difficult will be the remedy. It is plain enough now to any one who thinks that it would have been better in 1860 to buy the slaves owned in the Southern States and liberate them. Even if $2,000 had been paid for every one of them, without regard to age or capacity for service, the cost would have been far less than that the nation has met by the method it was compelled to take in order to destroy slavery. In the end some equally desperate remedy will be required, if we await the better judgment of the controllers of corporations, in order to bring about a settlement of the railroad question.

No other country in the world manages the railroad problem in the manner we have adopted in the United States. Great Britain in theory adopts the same method of freedom, but the national government exercises a control quite unknown to us. There the railroads do not control the government, but they are compelled to recognize the law. In Germany, Belgium, Austria, Hungary, the Netherlands, Norway, Russia, Switzerland, Australia, New Zealand, India, Denmark, Italy and other countries the railroads are owned by the state or are under its direct control. In France the roads are mostly in private hands, but the government owns and controls enough of them to exercise a determining influence on their management. Between 1950 and 1960 all the roads will come into the ownership of the government, and there can be no doubt they will never again pass back under individual management.

We claim that our methods are better than those of European governments—more enterprising, more rapid in making necessary improvements, and productive of much larger business results. To those who regard profits or amount of business as the ultimate tests, this answer is convincing. On the other hand, to those who consider the public welfare as of urgent importance such a reply does not satisfy. Domination of government, business corruption, recklessness of business methods, the autocratic power of great corporations, disregard of the people's welfare are to be recognized when we consider the place the railroad holds in this country. No other country in the world permits such domination and such corruption of the public interests. We ought not to forget, when we assert the great business enterprise shown in this country by the railroads, that we are having to face an almost utter disregard of human life shown by the American railroad managements. Our roads may be enterprising, but life counts for nothing with them. European roads may be slower, less well equipped, but they show only one-tenth as many deaths and accidents. In the year 1904 the American roads killed 10,046 persons. No enterprise can atone for such disregard of human life. No prosperity can excuse such indifference to the worth of men.

A century and a half ago we began to contemplate a great experiment in self-government. When we secured our independence, and entered upon our national career, our visitors from other countries found many reasons for saying that we were crude, vulgar, lawless, without sound judgment in governmental affairs, and that our experiment would soon come to an end. On the contrary, time has proven that some of our methods were right, and they have secured for us a great success. We adopted the newer methods because we had an open field for trying them when we began, and because they had been urged upon us by the growing traditions of the past as of the greatest importance to national success. In the same way, Australia and New Zealand are trying a great experiment of national ownership at the present time. We sneer at their attempt, quite in the same spirit manifested by the Europeans who visited us a century ago. We see every kind of danger in their attempt at a more socialized government, forgetting that they are showing us a mighty object lesson of how nations ought to manage their affairs to secure the welfare of all the people without regard to privileges and monopolies.

Our method has secured important results, but it has proven itself greatly defective at certain points. No nation has known such monopolies as we have created. In no land has wealth secured such a dominating influence as it has here made its own. Political corruption has risen to a colossal height seen nowhere else in history. We have freedom, but it is crippled. We have democracy, but the people do not rule. How are we to retain the good we have and destroy the evil? Australia and New Zealand are showing us how to combine freedom with the public welfare, and how to preserve democracy by making it really effective. What these newer states show us is the next step to take, not the perfected government. The next step is that of a nation for the people, with all the great national interests in the hands of the people, managed for the securing of their welfare.

A question of importance and the magnitude of that we are considering should not be discussed with passion or in the spirit of controversy. It should not be viewed from a partisan point of view or as a problem merely of wealth. We need to look at it largely, judicially, calmly and critically, with desire for the truth, and for the truth only. However difficult it may be to dissociate it from questions of ownership, individual prosperity and success or the immediate demands of great business, we ought to regard it as a national problem, a question of the general welfare, and with reference to universal human interests.

Any attempt to study what is regarded as a purely business question from this larger point of view is usually designated as utopian and visionary. This defect must be avoided, and it can be done only by recognizing scientific methods, and employing them with vigor and sincerity. Science does not consider immediate ends, individual accumulations of property or the demands of special interests. It seeks for laws, for general principles, for universal truths. While it does not ignore the interests of the individual, its purpose is to discover the methods by which they are promoted as they apply to all individuals alike. It cannot seek out one class or another to devise processes that will promote its advancement; but it must know what lies at the foundation of all industrial and economic welfare, as appertaining to the interests of all individuals and all classes.

Studying the subject in this broad way, which is at once ethical as well as economic, certain definite conclusions are arrived at, which are of the greatest importance in determining what should be the national action calculated to promote the general welfare in a permanent manner. One of these conclusions is that free competition in a nation leads inevitably to privilege and monopoly. Americans are not more dishonest and self-seeking than men of other nations; but the practical extent to which we have carried the doctrine of personal freedom in business has developed a great number of privileges. What belongs properly to the public we have passed into the hands of individuals and corporations. We have given the natural resources of life, on which all the people are dependent, into the hands of those who use them for individual and not for public purposes.

As a practical people we are moved to discard theories and to accept only facts. In reality, however, no people holds more tenaciously to theories or shows less readiness to discard them. It is scientific to recognize the results of experience, but no amount of corruption in politics, dishonesty in business or disregard of the public welfare on the part of privileged interests seems capable of taking out of our minds the doctrine of personal freedom as applied to business success. The scientific method applied to this question will make it clear enough that there is an immediate connection between the two, and that no remedy can be found for business and political corruption while we choose to accept the individualistic conception of business and the public welfare. Indeed, any large and generous conception of human welfare is impossible in connection with this theory of the right of the individual to do what he will with his own person and property.

What we need to recognize as we never yet have done is the inter-related nature of all human interests. Such a theory may seem fanciful to those who are not familiar with it and what it implies. Its full meaning is not open to our minds because it has not become familiar, because it has not entered into the inherited motives of our lives, and because it has not been associated with our immediate personal interests. We have been taught to believe in personal fredom, and it is in the very spirit of the age and the people to which we belong. This is why it is so profoundly dear to us, and why we cannot find the way to qualify it or to put it aside as the guiding rule of ethical and business conduct.

When we look at business in a broader way, however, and fully comprehend how the interests of any individual are infinitely complicated with the interests of thousands or millions of other individuals, our point of view is changed, and the motives of our lives take a new direction. Then we come slowly to see that the interests of all the workers in a great factory are economically identical or the business interests of thousands of men connected with the railroad systems of the country are intimately bound up with each other, and that in a somewhat vaguer but true sense all the people of the nation have community not only of feelings and ideas, but of industrial and economic interests. In reality, such a theory is no more indefinite than that of natural law and its accompanying doctrines of individual rights and freedom of trade. The vagueness in the theory of community of interests is wholly due to unfamiliarity, not to any subtlety or complexity of thought inherent in its essential nature.

While we attempt to regulate or control the railroads as an independent problem in politics we are likely to go far astray. So far all such attempts have brought about but imperfect results, and have practically failed of the object sought. Competition leads to privilege and monopoly, and these cannot be controlled by legislative processes. The aim is narrow, provincial, based on the theory of the isolation of interests; and it cannot prove, even at the very best, permanently curative of the evils we are desirous of destroying. These evils are inherent in the theory, and the methods resulting from it. We may strike a blow here or there at these evils, but they are only temporarily checked, because that which causes them is not touched. If we are to get rid of tuberculosis we must eradicate the germs which produce it. Any remedy which merely stops the cough or the hemorrhage which accompany the disease must prove ineffective as a true method of cure. In somewhat the same manner, any remedy which compels honesty in railroad management by force will prove only temporary. While privilege and monopoly remain, the germs which cause all diseases of this social order, there can be nothing more than medication of symptoms. When these causes are removed, then a cure will be wrought.

While the theory of community of interests may seem a new one, it is, in reality, a very old one. In former times it has been applied to clans, tribes, cities or states; but now we are recognizing that it is of universal application, that it is intimately a part of the life of mankind. We fully comprehend this community of interests in the family, and we realize how closely it concerns the members of a trade union or a city, yet we have failed to accept the truth that it binds together with its law all communities of men. The process of social evolution is bringing this result more and more definitely to act upon states, and even to inter-relate the affairs of all nations.

Here is wherein this problem touches the most practical of business interests, and the most ideal of religious considerations, as relating to the ethical obligations of individuals and nations. When the religious principle of brotherhood is scientifically interpreted, we have the true conception of the inter-related interests of a nation as they work themselves out in such problems as railroad rates and control. The principle to be followed is essentially the same, and it is because we have not seen this or refused to give it sincere consideration that we have gone astray alike in religion and in business. Religion has to so large an extent withdrawn itself from the real life of men that it is not possible at present to bring its forces to bear for social amelioration. On the other hand, business is so urgently concerned with individual success and profits, that we cannot find the method of recovery through its intervention. Therefore, we must turn to science, which enables us to mediate between the past and the present or between religion and business. It says to us that combination is the law of life, and that it manifests itself in community of interests, and in the practical law of the public welfare.

What we are seeking for, then, is that unity of life which connects railroads with honesty of conduct. What makes one man a billionaire and another a hopeless pauper is not to be commended, either from the point of view of religion or from that of business prosperity. If it is really true that to the church or the nation there is but one body and one spirit, as religion and science alike assure us, then it cannot be commendable that some have and others have not of that which mankind produces, and all men need. If it were true that men have in proportion to the labor they perform, or in proportion to the contribution they make to the general human welfare, we might accept the present order of social inequalities without complaint; but no such relation of service to possessions holds good in any department of human activity.

The real remedy we seek, therefore, in such practical interests as railroad management and control, and in the most ideal realm of ethical motive, is the law of community of interests as the only one which will lead us to do justice to each other, and to so live as to find our own welfare in the welfare of the nation. This law is a very simple one, easily understood, and of universal application. It is alike applicable to the conduct of the individual and the nation, to business conduct and to religious aspirations. Seeming to be merely theoretical, it is of scientific strength in its power to solve the problems we are now facing most seriously. It is at the foundations of all life, conduct and religion.

Unchristian Classes

Comrade J. G. Phelps Stokes refuses to continue contributing money to the West Side New York Y. M. C. A, because it has established classes in real estate, brokerage, etc. He says:

"I think it must be admitted that the West Side Young Men's Christian Association in advertising 'classes in Wall street investing' and charging a price for admission to them is conferring its favorable interest in those who are engaged in Wall street investing, and that this interest is not primarily with a view to discouraging the practice of seeking unearned incomes, for every attempt is made to enable those who attend the classes to derive as large unearned profits from such sources as possible. The West Side Young Men's Christian Association has afforded ample justification for the belief that it has a sympathetic interest in the commercial spirit of those who seek to secure profits through adding to the burdens of others.

"Most certainly Christianity has not broken down," he replied, "but the hollowness of a vast deal that has been called Christianity is becoming apparent rapidly. Jesus declared to men a duty which has commonly been overlooked. He told us that love of God was man's highest duty, but that men could not truly love the God whom they had not seen, if they did not love their neighbors whom they had seen, that therefore true religion was impossible unless based upon love of one's neighbor. It is grossly erroneous to assume that any amount of church attendance or hymn singing or exhortation would constitute religious life in one who sought personal advantage at the cost of the welfare of his neighbor.

"I believe that Christianity as taught by Christ will triumph, but that is a very different thing from saying that I believe there will be any permanency to the alleged Christianity of the money markets, ceremonies and rituals of to-day. Nothing can check effectually the development of justice and of knowledge, though to-day the powers that most thwart justice are commonly conspicuous members of our churches and other supposedly religious institutions."

To the many who have written about their papers, bundle orders, clubs, pamphlets, remittances and other things, this issue of the paper will explain why it did not come sooner and why we had not time to answer personally. Any question this paper itself does not answer satisfactorily to our correspondents will be answered by personal letter, if they will state it.

Our subscribers will please note by the credit on their papers that WE HAVE EXTENDED ALL SUBSCRIPTIONS TWO MONTHS to make up for the time lost in moving from Danville to Chicago.

It would be ungrateful for the poor to get hungry within a year after their Christmas dinner.
—Chicago Socialist.

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Please do not send stamps for subscriptions or bundle orders above 15 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We can not be responsible for any money sent in letters. Use bank drafts, post-office money orders or express orders.

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To Upton Sinclair

But yester night did I behold in sleep
Men who laboriously wrought the while,
Thinking to rear a monumental pile,
Laying in soft cement foundations deep;
About were heard sounds as of those who weep.
Still more observantly my gaze was fixed:
Then saw I blood and flesh of men were mixed
With the cement. I could not silent keep;
But vain my wrath though hot, my protests
vain.
Then thou, after much closer search, didst rise;
And so narrate in forceful words thy tale
That millions were stirred with grief and pain;
And quickly did false estimates revise,
Loud calling for reform, till they waxed pale.

Edward Day.

Nantucket, Massachusetts.

Everybody Happy

During the suspension of the Christian Socialist while moving many wrote loving and encouraging words, speaking of how much they missed it. And since its reappearance a steady stream of letters tells how glad its readers are to see it again and how happy they are because of its improved appearance and facilities, and also about Comrade Bentall's enlistment with us. The reappearance of the paper made them feel as if they had "got home again from a long journey."

A Weekly Christian Socialist

How would you like to see the Christian Socialist blossom out into a weekly paper of the same size and general make up as this? Would you be willing to pay ONE DOLLAR A YEAR FOR IT? Write us, if you would. Write us whether you think the idea a good one or not. It would still sell for one cent a copy in bundles of ten or more.

The Gospel to Every Preacher

"Dear Christian Socialist: Go preach the Gospel to every Preacher; and he that believes and is converted shall be received into the Socialist Party and be called a 'Comrade;' but he that believeth not shall be d-d-designated a mugwump," is the manner in which William Park, of Oklahoma, introduces a donation to our preachers' fund.

Comrade Spears, of North Carolina, also sends a club for preachers. Others are doing it also. Reader, "Go thou and do thou likewise."

"Errors—We Make Them; So Does Everyone"

It is our custom to send statements to our subscribers that they may know how they stand and help us correct any errors which may sometimes occur. On this point, we endorse what The Youths' Companion says:

"A Massachusetts business firm prints this paragraph at the top of its letter-heads: 'Errors—we make them; so does every one. We will cheerfully correct them if you will write to us. Try to write good-naturedly if you can, but write to us, anyway. Do not complain to some one else first, or let the matter pass. We want the first opportunity to make right any injustice that we may do.' The little sermon deserves a wide audience. Few people have not had occasion at some time in their lives to regret the sending of a harsh or hasty note of complaint. It may be necessary to assert one's rights in subsequent letters, but there is no better rule of correspondence than to make the first one good-natured."

The Church and Socialism

It should be clearly understood at the outset that Socialism is neither anti-church, nor anti-materialistic, nor anti-anything except the competitive system of economics and other unrighteous elements that hinder the well-being of the individual and of society.

Socialism is an economic question. It is simply the name for the principle which stands for equity. It means simply that every man, woman and child shall have justice; that all shall be treated in love and mercy without which no one could survive.

The true Church of God has always stood for purity of life, justice to man, and love to all of God's creation. She can stand for nothing else and remain the Church. She may fall short in her mission, but her aim is right. She may make mistakes, but she is always ready to right them.

The principles of the Church are in harmony with the principles of Socialism. The Church advocates some things that Socialism does not take a hand in; but the Church cannot be true to herself and oppose the fundamental principles of Socialism.

On the other hand, Socialism advocates some things that the Church, as a Church, does not take a hand in; but Socialism cannot be true to itself and oppose the fundamental principles of the Church.

Individual churchmen make big blunders at times and often a large number of them go far from the path of right. The Church is blamed and criticised on account of this. Children belonging to good families with good and honest parents have frequently gone to the bad. Irresponsible people and unbalanced faultfinders have wrongly blamed good parents for wayward children. The fact is that those children have gone into wickedness, not because of the parents but in spite of them. Many church people have gone wrong, not because of the Church, but in spite of her.

The same is true of some Socialists. Quite a few have gone off on a tangent and become a hindrance to the progress of civilization. They have done this in spite of Socialism, not because of it.

To blame Socialism for infidelity and atheism and moral defects of some Socialists is wrong. To blame the Church for the wickedness of some of its members is wrong.

Socialism stands for freedom of thought and speech and for the highest possible development of the moral side of man. So does the Church. The time is coming and is already here when these two, the mightiest forces in the world, will unite in taking up the burden of a suffering, wrong-ridden humanity and bring in that era when every right of man shall be accorded him.

Pastors of the churches can no longer afford to disregard the mighty power of Socialism, nor can intelligent leaders in the Socialist movement ignore the strength of the Church.

Openmindedness and freedom from bigotry and prejudice are the essential factors in the struggle for the deliverance of the world.

—J. O. B.

An Aged Crusader

An 84-year1old Comrade writes as follows, with his own hand:

Dear Comrades: "I read your paper with much interest and am well pleased with its manner of teaching, so plain and pointed that 'the wayfaring man though a fool' can understand it.

"I am a Socialist and vote the Socialist ticket straight from top to bottom every time. But I am too old to attend the local. I have been taking the Appeal to Reason ever since it started.

"I have been a member of the Methodist Episcopal Church for sixty years, and in all that time have been unable to reconcile the teachings of Jesus and the apostles with the present economic system. Looking at them from every point of view they seemed diametrically opposed to each other and could never be reconciled. When I became acquainted with Socialism ten years ago I could sing:

"'This is the way I long have sought
And mourned because I found it not.'

"Give us Socialism and we shall have primitive Christianity again. The spiritual and material will be again united as in the days of the apostles. For since the third century true Christianity has been betrayed and crucified between two thieves—the false priest and the false statesman—and instead of true brotherhood in Christ we have had 'every man for himself and the devil take the hindmost.' No man can live the Christ-life and succeed in business under this ungodly and inhuman competitive system; and if he tries, he is generally regarded as a lunatic.

* * *

"I am nearing the end of my 84th year, and of course Socialism will not come in time to benefit me materially; but I have the consciousness that I am doing what I can to bring it, and I have thirty-five of my posterity following me, who, with others, will reap the benefits of my labor.

"I am partly blind and deaf, and can not well read the papers, but I have written this with my own hand and signed it.

"Wishing you Godspeed and prosperity in your work of reaching the masses both in and out of the Church. Fraternally,

Anderson Evans,
Zanesville, Ohio.

To Contributors

We are anxious to get thoughtful, well-expressed and plainly written articles, poems, news-notes, etc. Among our contributors are some of the ablest writers in America. And we urge other able writers to send us help in this way. Such assistance is worth more than money. Sometime we hope to be able to pay.

We are also willing to print a limited amount of matter from those less experienced in literary work. Send us some of your best, briefest, most condensed work. But be sure to use good paper and write very plainly *on one side of the paper only*. (An article just now went into the waste-basket *without being read*, though it looked well-written, because it was written on both sides of the paper.) The printers cannot use copy written on both sides, and we cannot afford to hire it rewritten. (Another article just now struck the waste-basket because it was written on poor paper with a pencil and was blurred. We could not read it easily, neither could have the printer, and we have not time nor strength to struggle with such copy.)

When you write to us, or for us, use good white paper and write plainly. Use plenty of paper. Do not waste our precious time by writing a closely packed letter or article, as if you could not afford another sheet of paper.

Remember that most of the articles sent reach the waste-basket, and if yours does not appear, keep sweet and try to do better next time.

Rev. W. D. P. Bliss, the foremost Christian Socialist writer in the Protestant Episcopal Church of America, has sent an excellent article for our special edition on "The Creed of a Socialist." This, with all the other good things for one cent a copy in bundles of ten or more. Order now, so we will know how many to print.

A Labor Whip in the Pulpit

The Labour Whip in the House of Commons, Mr. Arthur Henderson, member for Barnard Castle, Durham, conducted the services at Whitfield's Tabernacle, Tottenhamcourt Road. Mr. Henderson is well known in the North of England as a local preacher. The speaker's belief in the efficacy of Christian Socialism found its way into the sermon. He depicted the social, physical, and spiritual needs of the people. They were told, he said, that 1,300,000 people in London lived below the poverty line, that one in every five persons one met in the streets died in the workhouse, the lunatic asylum, or some such institution; that in one East-end parish 54 per cent were buried in a pauper's grave. "Think," he continued, "that in this city there are 50,000 children compelled to attend school in a badly-fed or under-fed condition; that throughout the country 12,000,000 were living on the poverty line; that in York there are 30 per cent of the people in chronic poverty." How ought this awful picture of the condition of the people, he asked, to affect those who claimed to be Christians? They were under a perpetual and permanent obligation to listen to the cry of human need and *to be co-partners with Christ in the redemption of the world.*

The Triumph of Life

I have just finished reading (the third time) Mrs. Simons' excellent translation of Boelche's little book, "The Triumph of Life," published by Chas. H. Kerr & Co., Chicago. Price 50 cents.

What strength of scientific conception, wealth of imagery, richness of poetic feeling, sweep of mental enthusiasm and limitless reach of thrilling hope the author has crystallized into so small a volume! It is a world-vision that will vastly benefit the unlearned and fairly ravish the scholarly mind.

It is one of the best books in Kerr's "Library of Science for the Workers," and one of the first that should be read.—E. E. C.

Protestant Episcopal Special

Six fine articles, several beautiful poems, many short notes of interest and the most inspiring news of the Socialist movement will be in our special Episcopal number. We have been delayed by moving and re-entering the mails. But we are now about ready, and we want the largest possible number of orders in advance. It is worth ten cents a copy, but you may have TEN copies for ten cents to one address. Do not wait. We must know how many to print.

A good likeness of the noted Christian Socialist, Bishop Huntington, of the Protestant Episcopal Church, will grace the first page of our next special edition. Also interesting extracts from his Socialist utterances, and some striking sayings of the famous Episcopal writer, Rev. Charles Kingsley.

The Real Message of the Real Issues

Rev. Frederick G. Strickland, of Marion, Indiana, has been appointed one of a Committee of Three on Social Betterment and Labor Reform by the American Christian Convention, and would be glad to give his lecture,—which is a most excellent one,—on "The Real Message of the Real Jesus," at a very reasonable fee to any church, branch or local that may apply to him.

Christian Socialist League

From the Secretary, Comrade J. B. Mullen, we learn of the organization of a Christian Socialist League in Buffalo, N. Y., whose purpose seems identical with our Christian Socialist Fellowship Centers. They meet to study Socialism and religion and seek to obtain a hearing for Socialism in the local churches. May their success be great.

How To Do It

Working only one hour a day for six days—one short week during spare time—the friends of this paper could easily get enough new subscribers to make it self-supporting. Then what a power it would become. Comrade, do your part, anyway, and do not delay.

Salvation Army Leader Begins to See

On Christmas day the Salvation Army gave out thirty thousand dinners to six thousand families in New York alone. That this should be necessary at all would seem to be evidence enough to convince any one that the boasted prosperity does not exist at all. But the demands upon the army were so great this year Commander Eva Booth was moved to say:

"This is the biggest distribution the Army has ever made on a Christmas. The contributions from the street corner kettles were unprecedented; but to our amazement we had more calls than ever before. It is true that we are in an era of prosperity, but the prosperity does not extend to our poor. I find that the landlords are getting a larger percentage of the earnings of the poor at this time than ever before. The rent money constitutes the chief problem of the poverty-stricken. The price of food has gone up, and rents have increased. The pay of the laborer has not been increased, but in many instances reduced. The city's poor have reason to consider the boasts of prosperity as mockery."

The saddest part of the whole matter is that all this collecting of funds and distributing of dinners affords hardly temporary relief to the sufferers from existing industrial conditions, and the work of the Salvation Army and similar institutions is practically wasted. It has no effect in stemming the tide of poverty which keeps rising with every year, and will keep on rising while capitalism lasts.

If the energy and money poured into the channels of charity were turned to the service of abolishing the cause of poverty, not many more Christmases would pass with a child unfed or a human being forced to accept alms to relieve his or her distress.—The Worker.

"In the Fire of the Heart"

Under the above title, so characteristic of him, Ralph Waldo Trine has written a book on economics which will be read with pleasure and profit, especially by those familiar with his two other masterful books: "In Tune with the Infinite," and "What All the World's A-Seeking." Published by McClure, Phillips & Co., New York.

The Dream related in the first chapter is vivid, terrible and true. The last chapter is a real benediction to the thoughtful reader. In the body of the book the author deals with the economic and political conditions of the nation in a way to make men think, showing the hopeless slavery, want and ignorance that are inevitable under the present system. No wonder his heart burns within him. The reader's heart also bleeds.

The conclusion of the book will be somewhat disappointing to a Socialist, as Mr. Trine has not yet fully arrived. He merely demands an improvement of conditions so that excessive wealth may be abolished and *more* people be enabled to live in comfort. Why not *all?* May the fire in his heart keep blazing more hotly until he sees and feels that there is no real wealth or peace for him or any Christ-like man until *all* are given the full product of their labor and an equal opportunity with every other to obtain the good things of life, especially food, clothing, homes, leisure and education.

Direct legislation, which the book so earnestly advocates, is one of the basic principles of Socialism. Add to that *collective ownership* of the means of producing and distributing wealth—which necessarily implies the collective ownership of the wealth produced, and the problem of an earthly paradise is solved.

We hail this book as a sign of the progress of another good and intelligent man toward the goal of human brotherhood and are assured that it will help many of his readers further on the way.—E. E. C.

His minister took him to task one day because he never came to church, golfing instead all summer, and curling all winter long.

"Man, man," the minister ended, "if ye dinna mend ye'll land yersel' where ye'll no' be troubled wi' sermons, lang or short."

The Scot grunted.

"Well, aiblins so," he said, "but not for the want o' meenisters."—New York Tribune.

Socialist Activity in Chicago

In addition to the stir being made by the Chicago Daily Socialist, the comrades in various wards are carrying on earnest propaganda work by distributing Socialist leaflets, and in some wards they are conducting regular courses of lectures.

TWENTY-FIRST WARD COURSE.

Arthur Morrow Lewis, a National Organizer lately from the Pacific Coast, who represents the extreme materialist side of the Socialist philosophy, is giving a most interesting course of weekly lectures at Brand's Hall under the auspices of the Twenty-first Ward Branch, on the following subjects:

"Socialism and Modern Ethical Science."
"Socialism and Biological Evolution."
"Socialism and Darwin's 'Natural Selection.'"
"Socialism and Weisman's 'Heredity.'"
"Socialism and DeVries' 'Mutation.'"
"Socialism and Spencer's Individualism."

These lectures have caused a sensation in other cities and are arousing much interest here. They tend to prove that Socialism is able to say with LaSalle: "I have behind me the science and learning of my day."

Comrade Lewis shows himself well read on and an able expounder of materialistic Socialism; but, aside from the hopeless insufficiency of the philosophy of bleak materialism, he has one crippling weakness—lack of respect for the opinions of those who differ from him. That is wholly unscientific and lessens his influence with real thinkers.

SIXTH WARD COURSE.

The Sixth Ward Branch is conducting an excellent bi-weekly lecture course at 423 East 47th street on the following subjects by the speakers named:

"Social Evolution," C. L. Breckon.
"The Rise of Capitalism," Mae Wood Simons.
"The Ethics of Socialism," Harvey P. Moyer.
"The Struggle for Existence," Dr. J. A. Kirkpatrick.
"Socialism and Public Education," I. Peterson.
"The Church and Socialism," B. McMahon.
"Socialism and Art," Gertrude Cohn.
"What Socialism Will Do for Women," Gertrude Breslau Hunt.
"Criminal Classes," Seymour Stedman.

It will be seen by these subjects and the able men and women secured to discuss them how comprehensive and helpful is this course.

OTHER PROPAGANDA.

In addition to all these lectures and the sermon-lectures at the Christian Socialist Center, there are innumerable papers and leaflets being distributed, constant parlor lectures and talks in union, lodge and church, and a ceaseless discussion of this great question in groups and two by two. Socialism is a live issue in Chicago.

The Progress of the Daily

Very few enterprises have grown so rapidly and so solidly as the Chicago Daily Socialist. Since its first issue in October it has outgrown its clothes several times. The office and working force has to be increased so often that it looks like a flower in springtime that surprises you with a new bud every morning.

One of the most important steps taken by the directors at New Year's was the appointment of Comrade Breckon as business manager. His familiarity with the movement and his balanced business sense, together with that splendid quality of initiative, makes him one of the most valuable factors in the Socialist work of this nation.

The comrades are pushing the new move of putting in a plant. That is the most necessary part of the work at present and will be accomplished within a comparatively short time.

The daily should be supported by all loyal Socialists. You can help it along by subscribing for it and by putting it into the hands of your neighbors.

You can get all information necessary by addressing the Chicago Daily Socialist, 163 Randolph street, Chicago.

Wake up, Comrade, and send us that Christmas gift of a good sized list of subscribers.

Items From Everywhere

Edited by George H. Strobell.

The recent decision of the United States Supreme Court, suspending the writ of habeas corpus in the case of Comrades Moyer, Haywood and Pettibone, is one of the most momentous decisions in the history of our nation. That it is a decision which, in the event of the election of a Socialist President and Congress, would give sufficient ground for their impeachment and punishment seems likely. But there will be other and graver crises against the liberties of the people, judging from the way this has been received. But there will be a last straw some time, and the people who have been asking "what we will do with the Supreme Court against us?" will learn something.

* * *

Two instances have come to light showing the futility of working hard all the campaign and then *neglecting to watch the count.* Every election night finds me in my own district watching the count, and I am mortified and disgusted by the apathy of the comrades in this respect. They'll be at headquarters to cheer or groan as early as seven o'clock and greet the faithful ones at 10 or 10:30 when they come in with their news. Take these instances to heart:

In Precinct 4, Minersville, W. Va., 6 votes were credited to the Socialist party. Upon a recount being demanded, 27 votes were discovered.

The Socialist candidate for Mayor of Brockton, Mass., was first reported defeated by 146 votes. On claim of fraud by the Socialists, a recount of the ballot was taken on Dec. 10, which showed the Socialist candidate to have been defeated by 30 votes.

The election at Chicopee, Mass., on Tuesday resulted in a Socialist scare, according to the Boston Traveler. Our party polled 1,040 votes, being but 241 below the successful candidate for Mayor. We elected two aldermen, it is reported.

Did the comrades watch the count?

* * *

The Socialist, of Caldwell, Idaho, announced its removal back to Seattle, and that the well-known magazine writer, Henry Austin Adams, will be a regular contributor. The Socialist was for a time published in Toledo.

* * *

There is another side to the graft charges that are aimed at Mayor Schmitz, of San Francisco, that is little discussed by the capitalistic newspapers. In the first place, the restaurant proprietor who made the original charges that Schmitz and his followers blackmailed him made a public retraction. Then again two principal witnesses were both convicts, sent up by Schmitz for ballot-box stuffing, and were pardoned by the Governor to enable them to testify. The judge before whom the case is to be tried narrowly escaped defeat lately at the hands of the labor unions because he was known as the handy man of the corporations. The attorneys for the prosecution are all paid agents of local monopoly interests, and have boasted that their object was to destroy the power of labor unions in California politics.—Cleveland Citizen.

* * *

The Rev. Frederick Edwards, rector of one of the most fashionable Episcopal churches in the city of Milwaukee, is not afraid to speak out. Before the Merchants and Manufacturers Association last week he uttered words in which rang the spirit of Marx. His subject was "The Economic Basis of Morality. Law and Government." He said that the morals of any century or civilization were the result of its economic conditions, that laws come up under economic pressure, and that ideals of government are the outgrowth of economic environment. . . . Government in this country is fast passing into the hands of the people. We can't stop it. It is coming. The world is now in its fourth stage. Having passed through communism, slavery and feudalism, the fourth stage, the present stage, is that of capitalism or free labor. *Is it not reasonable to suppose that it may be getting ready for a fifth stage?* . . . I don't think there is going to be a revolution. Education will prevent a revolution. But something is happening these days. It is too big for us to handle. It is too big for us to guess at.

* * *

The appointment of a receiver of stolen property to a cabinet position in the United States government is an insult to the citizenship of the country.

* * *

An election for member of Parliament was held in Huddersfield, England. Last spring the Liberals carried the district by 1,500 majority, while now they have a bare plurality of 300 over the Socialist candidate, who was backed by the Labor Representation Committee and all the organized labor forces in the district. The vote was: Liberal, 5,762; Socialist, 5,422; Conservative, 4,844. The English laborites are greatly pleased with the result. They point out that the vote indicates that the tide toward Labor party is still rising.

* * *

The Austrian House of Representatives has passed the second and third readings of the suffrage bill, forced upon the government by the widespread, long-continued and vigorous agitation of the Social Democrats. The new law will give a vote to every man 24 years of age (with the usual exception of paupers, criminals, idiots, etc.); no one will have more than one vote; the ballot will be secret. Besides greatly increasing the number of voters, the law sweeps away the old system of the four curiæ, or categories of electors—landed proprietors, towns, rural communities and chambers of commerce—with the indirect election, by means of which a minority of the voters elected a majority of the representatives. But even under the old system Socialism is gaining ground in Austria at the expense of Liberalism. In Moravia, at the elections which have taken place recently, a Socialist beat the Liberal by 4,000 votes at Schoenberg-Moravia. At Neutitschein the Liberal won only by 300 votes. In the Slav constituencies the Liberals, except in one case, were completely annihilated.

* * *

The German Reichstag rejected the supplementary army credits for South Africa, and Chancellor von Buelow immediately read the message dissolving the German parliament. According to constitutional provision the new elections must be held within sixty days. The government has the right to fix the date. The elections may take place on or about Jan. 24. The break came on the colonial policy. The government demanded 25,000 soldiers for the colonies and an additional thirty million marks for colonial purposes. The radical capitalist parties proposed to reduce the Southwest African army to 2,500 and cut out the financial demand entirely.

Comrade Bebel spoke and broke up the clerical forces. He had pictured the Southwest African conditions so forcefully that the Catholic party was compelled to come out into the open. He insisted that the Clerical leaders knew all about Southwest Africa, and if they failed to take a stand against the government now the German people would get even with the Catholic party at the general elections in 1908.

Much to the surprise of the government, Mr. Roeren, a Catholic leader, followed with a speech in which he not only reiterated Bebel's charges, but presented new material against the government's ruinous work in Africa.

That settled it. The government would not submit. When the final vote was taken the government was defeated by a vote of 168 against 178, whereupon Chancellor von Buelow read the imperial order of dissolution. An unprecedented campaign is being waged and Socialist hopes are high. The issue is one upon which the people are already aroused.

The Berlin correspondent of the Petit Parisien quotes Count von Ballestrem, president of the German Parliament, as saying on leaving the house after its dissolution:

"You will not see me here again. I shall move my furniture to-morrow. The next tenant will be Herr Singer, the Socialist leader."

Bebel, leader of the Socialists, says:

"We will be winners in the elections. The Socialists will be the strongest party in the next Reichstag."

* * *

The eminent Catholics who have made explanations to the American people regarding the controversy between State and Church in France have been careful not to state some things. They have taken it for granted that their right to the property is beyond dispute, when the fact is that the property has arisen out of the taxing powers of the State and belongs to the State and the people primarily. The voluntary contributions of the people were regarded as a special perquisite of the higher clergy, and a good portion went to the Pope as "Peter's pence." The State paid salaries and expenses and built churches. But the new French law does *not* provide for the taking over of the church property by the government. It vests the control of the property in the *church membership*, as it is in Protestant denominations in this country, for instance. This is surely not a scheme to rob the church, while it may take away such capitalist power of the bishops as the *control* of the church *property* gave him *personally*. But the congregation must incorporate, very much the same way as in this country. The government turns over to the incorporated congregations the churches and the church property. About 2,000 priests and congregations have done so. But the majority of priests have refused, being forbidden by the Pope to comply with the law. The government, on the other hand, will keep possession of all the churches and the church property until the congregations to take them over have been formed.

* * *

The Danish Juvenile Socialist Federation held its first annual congress at Veagle, Jutland, recently. Thirty-two delegates were present, representing fourteen clubs with a membership of 720. These clubs form the nucleus of the new federation and there is no doubt that it will soon grow and triple its membership during the ensuing year. The federation decided to publish a monthly, devoted entirely to the interests of the Juvenile Federation.

* * *

One of the strangest elections ever held anywhere took place in Paris to fill a vacancy in the city council. The regular Socialist organization put up a leather worker. He was opposed by four other candidates, three of whom stood as "independent" or "radical" Socialists. The regular candidate led on the first ballot and won on the second poll. The peculiar thing about it is that in Paris nearly everybody except the actual conservatives delight to refer to themselves as Socialists.

* * *

The French Socialist Congress, in session at Limoges, decided by an almost unanimous vote, to retain their parliamentary independence and refuse all support to the radical program of Clemenceau.

Comrades of the Cross

Comrade Ohannes Varshag is doing excellent work for Christian Socialism and loyally helps THE CHRISTIAN SOCIALIST by sending bundle orders, subscriptions and cash donations. He bobs up nearly every week with some good deed for the paper. God bless him. It is such faithful men that lift the world toward God.

* * *

Rev. Lucien V. Rule has been doing gallant service as a "working class evangelist" among the Presbyterian churches near Louisville, by serving as National Secretary of the Christian Socialist Fellowship and by furnishing the inspiring Fellowship notes for this paper which are gleaned by a voluminous correspondence throughout the whole nation.

* * *

Grant Chapin sent a Christmas gift of twenty new annual subscriptions and cheered our hearts by saying he was "homesick without the paper." It is through such work that the paper lives. Every reader could get a new subscriber to-day; and if everyone would, the victory for the C. S. would be won.

* * *

Rev. Dr. George Willis Cooke, of Boston, one of the ablest writers in the movement and one of the most comradely men on earth, has put us under many obligations to him for literary, financial and advisory help. The Kingdom of Heaven is composed of his kind.

* * *

J. R. L. Johnson, of Canada, sends another club. Hurrah for him! A paper must grow, with such friends. The "Dominion" is annexing us!

* * *

H. Moorman, of Kentucky, proves himself of good stock by keeping in the race for new subscribers.

* * *

M. Zimmermann, of Kansas, has stood loyally by this paper, and now rejoices with a song like Miriam's over the addition of Comrade Bentall to our ranks.

* * *

Comrade William Scott comes again with money for ten new subs. Good!

* * *

Comrade Campbell, of New Jersey, strikes us with a club and words of good cheer, a combination we like immensely.

* * *

L. B. Sawyer, of Michigan, orders a bundle and says: 'I am a freethinker, but I like Christian Socialist doctrine. It radiates humanity. And I am going to see that the ministers and church people in this vicinity get it." That's right. If the Church were truly Christian all men would see "the glory of God in the face of Jesus" and his followers. Stir them up, Comrades of the Cross. Make them see the truth and their duty.

* * *

Dr. W. L. Lloyd, of New Jersey, writes for more papers as follows: "While I am not a believer in God myself, I do not kick against those who are. And I want to show my Christian friends that they need not be afraid of Socialism on account of their religious ideas, but rather that Socialism is a help to real Christianity; for without doubt Socialism will establish the fundamental and vital principles set forth by Christ." God bless you, Comrade! "Thou art not far from the Kingdom."

* * *

"THE CHRISTIAN SOCIALIST is the most inspiring paper that I know," writes Comrade Herms, of Illinois. Then he proceeds to inspire us by enclosing an order for five yearlies. Hit us with another club soon, Comrade. Kind words so emphasized are very encouraging.

* * *

Ruth Carpenter subscribes for THE CHRISTIAN SOCIALIST in behalf of a Social Study Class of seventy girls which is led by Prof. Vida D. Scudder, of Wellesley, Mass.

* * *

"Please send one of the best—if not the best—papers in the United States to the enclosed five names," is the way in which Dr. Levi Parker, of Massachusetts, drops $2.00 into the hat. Come again, Comrade.

* * *

Comrade L. P. Smith, of Ohio, sends a club and writes inspiringly.

* * *

J. W. Gates, of Wyoming, is a new Comrade of the Cross who sends a club of subs., orders a bundle and speaks stirring words. Other Wyoming Comrades send clubs, but ask that their names be withheld lest they lose their jobs in this "free country." God bless them all, and help us to become "free indeed" by obedience to His Truth.

* * *

Joseph Taylor, of New Mexico, orders one hundred copies to "sample" his neighbors with, which shows he is well pleased and willing to help.

A most interesting account of Socialism in the Church of England Congress of 1906 will be given in our Episcopal edition. Do not delay your order for a bundle. The postoffice limits our printing close to the number of orders received. Order now. Only one cent per copy.

The Christian Socialist Fellowship

Rev. Lucien V. Rule, Secretary, Goshen, Ky
Rev. William A. Ward, Treasurer, Henderson, Ky
National Executive Committee of Fifty Members

The Pharisee's Prayer

"Remember, Lord, the homeless poor!"
Prayed Pharisee. "May they endure
Whate'er in mercy thou dost send,
With grace sufficient to the end.
Lend ear, O Lord, when widows wail,
And lift the fatherless that fail;
The naked clothe; the hungry feed,
The sick restore, the wandering lead.
In feast or famine, good or ill,
Make men submissive to thy will;
Yea, if their lot be heaven or hell,
Teach them to say, 'He doeth well!'"

When Pharisee had said his prayers
He turned him to his own affairs,
Increasing interest overdue,
Evicting tardy tenants, too;
And multiplying profits till
His summer palace on the hill,
With everything to suit each whim,
Proved how the Lord had prospered him!
"Soul, take thine ease!" he said, aloud;
"God's chosen one from out the crowd
Thou art, a son of Abraham,
No bondman son of hated Ham!"

The Lord attended from Truth's throne;
And Love's great bosom felt the moan
Of humankind beneath its load
Of wrong, hard struggling on life's road.
Then to his "chosen" God replied:
"Quite long enough hast thou relied
On *me* to house the homeless poor,
Whose work and wage *thou* dost secure.
My wisdom blessed *thy* cunning wit?
My providence approveth it?
Go serve thy god of selfish gain,
And take no more my name in vain!

"Grace unto Lazarus I will give;
But Dives hath not long to live.
His judgment doom is nigh at hand;
For Lazarus now shall make demand
For Labor's loaf, and not the crumb
Earth's masters dole him, meek and dumb.
No longer cringing on all fours,
He now will settle for old sores.
He meets thee not with bomb nor dirk,
But simply bids thee go to work.
His beggar rags, thy royal gout,
Are things the world can do without.

"The widow's wail, the orphan's tear
Are hushed and dried, for ringing clear
In every clime 'The Marseillaise'
Bids kings and bishops now give place.
The naked and the hungry now
Are clothed and fed, for knowing how
The Profit System makes them so,
They deal it well a deadly blow.
Arise, O Lazarus, claim thine own;
No longer drudge for any drone;
Collective Toil shall have and hold;
Fling off your gods and kings of gold!"

—L. V. R.

* * *

The New Year number of THE CHRISTIAN SOCIALIST comes like the "good news of the kingdom." The accession of Comrade Bentall means much to our movement in Chicago and throughout the country. Just the man we need to aid Comrade and Mrs. Carr in their great work.

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Comrade Noll's report of the Socialist revival at McKeesport, Pa., conducted by Comrade Carr, brings a thrill to every member of our fellowship circle. It is the beginning of the Church's social awakening. It is well for Comrade Carr to go under party auspices; yet we trust he will find time more and more to hold these social revivals in various cities and towns, for he is the one man above all others in the field to do this Wesley-like work. To show that his message will be welcome in the South, the pastor of possibly the largest Methodist church in Kentucky, himself a Christian Socialist, has asked a whole Sunday of Comrade Carr's time in January. And this pastor, a brilliant scholar and honest social thinker, has preached special sermons preparatory to Comrade Carr's coming.

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Comrades all over the country will please send to the Secretary reports of meetings held, single or serial, large or small in numbers, as we must mark well the beginnings of so vital a movement as ours, and by reciprocal activity "scatter its contagion on mankind."

* * *

I shall take the space here to mention a social revival from which I have just come, greatly uplifted. It will be good news to all Middle West comrades that Comrade Fred Strickland is now an authorised social evangelist and lecturer for one of the great Christian bodies, and that he will enter the general religious agitation from now on, having declined a flattering offer from Wisconsin comrades to aid them under party auspices. So ripe and ready are the thoughtful church people for our message that every time a social sermon is heard in any town, as Comrade Strickland says, it makes the old religious goods appear shopworn and forces pastors and people to think and act on vital issues. The Labor Lyceum, established in Anderson, Ind., by Comrade Strickland and associated comrades, has been a strong foothold whence he has done a wider work. He is now pastor of a loyal congregation, the First Christian, at Portland, Ind. The message introduced there resulted in a revival and a call for his entire time Sundays. I joined him Dec. 23 and enjoyed one of the greatest spiritual and social inspirations of my life and ministry. During the meeting Comrade Debs wrote: "We rejoice to hear of the success attending the services of Comrade Strickland. It could scarcely be otherwise, for his vision is so clear, his heart so warm and his passion so intense that failure cannot follow where he walks." Comrade Strickland directed the whole battery of wit and truth against respectable piety and prosperous self-sufficiency, and his invitations demanded absolute self-surrender of the whole man to social love and service. I preached for him Dec. 23-28, inclusive, and he closed the meeting Dec. 30. He writes me to-day: "The meeting had a beautiful ending, and we left all the Portland people feeling fine New Year morning." He continues: "It seems that new doors are opening. Our comrades in Muncie have never been able to get a hearing for our thought in any of its phases. They want me to hold a meeting there. . . . Muncie is an important center, as you know. . . . Some one must do in this country the strong work that J. Stitt Wilson has done on the Coast. Nothing will help the cause of freedom more."

* * *

Every minister-comrade must become available from now on. The church is crying for men who comprehend and can sympathetically interpret the social message. See what Rev. Chas. Stelzle is doing, and he is not yet a Socialist. Surely our forces must be directed aright from now on. —L. V. R.

"The Future is Ours!" This, Rufus W. Weeks will clearly show in his own beautiful and convincing style in the Episcopal edition. Have you ordered that big bundle? Only one cent a copy in bundles of ten or more.

Intercollegiate Socialist Society

112 East 19th Street, New York City
General Secretary, T. Bryan Collins

DEAR COMRADE:

The Intercollegiate Socialist Society has now entered upon its second year. For various reasons the work was not pushed last year as its importance demanded, yet the bare announcement of the plan was sufficient to bring responses from nearly a thousand people who expressed themselves as willing to assist in various ways.

In more than a score of instutions, including Yale, Harvard, Wesleyan, Columbia, Bryn Mawr, and the Universities of Chicago and California there are groups of students who are ready to set to work, asking only guidance and support. In several seats of learning beginnings have been made in the organisation of Study Chapters, and in some these Chapters are in a flourishing condition. We have a list of speakers who offer their assistance without charge, and we have the names of several hundred students and teachers who are willing to distribute our literature.

We had planned to edit a special college students' edition of some of the Socialist papers, and to put a copy into the hands of every college student in the country. This work had to be postponed, but we hope to be able to undertake it during the coming year. We have secured lists of the college publications of the country, and of numerous other papers which are interested in our work, and we plan to send them material. We now have a General Secretary and Organizer who will give his entire time to the work, and will be able to answer personally all communications.

We believe you are interested in this young Society and in the work which it is endeavoring to do. If you wish to assist us in any way, we will be glad to hear from you. We would also be glad to have you send us the names of others who may be interested. We wish the names of students in colleges who are willing to distribute our literature, and to assist in the work of organising study chapters. We wish the names of college instructors, and of any other people to whom our work appeals. We wish new members, and we need contributions to enable us to prosecute the work with vigor. Let us hear from you.

Address all communications and mail all checks, money orders, etc., payable to the Intercollegiate Socialist Society, 112 E. 19th St., New York City.

Fraternally,
JACK LONDON, President.
UPTON SINCLAIR, Vice President.
J. G. PHELPS-STOKES, Second Vice President

"A Moral Analysis of Society" is the subject of Rev. A. L. Byron-Curtis' strong Socialist article in our special Episcopal number. Order a bundle in advance at one cent per copy in bundles of ten or more.

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Among the best Socialist papers, especially for their respective territories, are the New York WORKER, CHICAGO SOCIALIST, MILWAUKEE SOCIAL DEMOCRATIC HERALD, ST. LOUIS LABOR, SALT LAKE CITY CRISIS, Los Angeles COMMON SENSE and the Seattle SOCIALIST.

The APPEAL TO REASON, of Girard, Kan., has the largest circulation of any Socialist paper on earth. WILSHIRE'S MAGAZINE, of New York City, is one of the most virile and interesting, and the INTERNATIONAL SOCIALIST REVIEW, of Chicago, is one of the most scholarly.

Join In, Comrade

The success of the CHRISTIAN SOCIALIST depends upon its readers. Comrade, are you doing your part to make it win? Fall into line and get some new subscribers to-day.

If Christ came to Buffalo do you think that He would put on a masquerade suit and stand in front of a department store, begging pennies to feed the hungry and clothe the naked? Or do you think that He would raise his voice against the system of capitalism which after filling the world with agony and woe, makes eloquent supplication for a square meal for the victims?—Buffalo (N. Y.) Herald.

Two characteristic passages from Rev. Dr. Algernon S. Crapsey's noted book, "Religion and Politics," will be given in our Episcopal edition.

Comrade, what are you DOING to prove your faith in socialism?